1: Metraux E-5 (1934-1935) 1940
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548 554 562 urged to prostitute themselves were probably unmarried girls or women belonging to a lower class. Wives of chiefs, priests, or jealous men were probably obliged to remain hidden while visitors stayed on the island.

548 562 837 There has been little change in Easter Island morals. Every foreigner who comes ashore is the object of the most provocative offers on the part of the women, assisted by the men. Prostitution is considered a great source of profit by both sexes and is practiced not only with foreigners but among the natives themselves. An elderly man may have sexual intercourse with girls of 12 or 13 years whom he pays for it. Some women who are no longer attractive take as lovers very young boys to whom they give presents or make an offer to reveal the secrets of sexual life.

831 834 [431] Despite the intense religious feeling of the islanders and the efforts of the catechist, sexual life is extremely free, usually with no restrictions whatever. Apparently love intrigues are short and devoid of sentimental background. Unions between young people are temporary and little jealousy, if any, is shown. Handsome young men who are good dancers are evidently favorites of the women. Gifts play an important part in love affairs.

836 Missionaries allude to the great "immorality" of the natives and complain that the pagan feasts, especially those that lasted a long time, were occasions for great license (230, vol. 6, p. 122). Geiseler (87, p. 29) writes:

> There are many cases of young girls remaining unmarried and belonging to the community, and they were highly valued . . . Even girls betrothed in childhood were to the moment they went to live with their husbands entirely free and might dispose of their persons without provoking scandal. In many instances girls had at least five permanent lovers. With the scarcity of women and the great number of men obliged to remain bachelors, such a condition is easily understood.

838 Pederasty does not appear among adults and no instance of such sexual aberration has been referred to by any inquirer. On the other hand, abnormal sex relationships between women is tolerated and accepted. Such relationships are between middle-aged women who are unattractive to men, and young women whom they have seduced. No other sex abnormalities have been reported.

Marriage

Marriage Laws

582 [835] When asked about marriage restrictions, the islanders would say only that *taina* (cousins) may not marry unless they are *taina haihai* (remote cousins). Relationship between brothers-in-law and sisters-in-law was considered incestuous. Degrees of relationship permissible in marriage have been accurately established by Routledge (228, vol. 2, pp. 144-145):

> Brother and sister were two degrees apart, first cousins were four degrees, second cousins six degrees, and third cousins eight degrees, a method, I may point out, evidently based upon counting from one of the related persons up to the common ancestor, and then

6: Anonymous T-5 (1770)1908
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board of the two vessels; we found them very straightforward and agreeable, most of them brought plantains, roots, chickens, &c., and readily offered the wretched scraps of clothing and other goods they had about them, until reduced to a miserable loin-cloth of fibre or cotton or some such stuff, with a diadem or crown or plume of cock's feathers or dried sea-weed. The women use the same garments, and, by way of distinguishing their sex, cover the head with a curious construction of palm-leaf [*ojas*] or fine rushes. They are, like the men, importunate at begging; but they all of them yield with the same frankness whatever they possess, and the women go to the length of offering with inviting demonstrations all the homage that an impassioned man can desire. Nor do they appear to transgress, in this, in the opinion of their men; for the latter even tender them by way of paying us attention. As we had no opportunity of enquiring into the methods they observe in regard to marital affairs [*propagacion*] it can only be inferred that the women whom we saw are held in common among them, although we noticed that the older and more important men retain some preference in the matter, as these are always the ones who accompany and make offer of them, and to whom the women render obedience, and not to the younger men, with whom we have never seen them in company. So that one notices a more modest behaviour among the youths and young women than among the elders.

The girls are by temperament modest, since with all their nudity they always manage to cover the breasts &c. as much as possible. The women we saw were much fewer in number than the men; from which it may be supposed that they make use of them in common, or hold their alliances secret, and I think that the more likely because on the afternoon when we came ashore, when passing near to a small hut, we saw some eight women or so all youthful

6: Anonymous T-5 (1770)1908
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and not bad looking, accompanied by an old man who only allowed them to expose their heads to look at us. They are all, as a rule, of agreeable aspect and shade of colour, which they modify by means of a very fine pigment of vermilion or red lead, with which they daub their features, although they do not all make use of it. The principal men, or those in authority, paint the whole of their bodies with some herb, or liquor, having a bright red hue, drawing great numbers of lines, pyramids, cocks, and most hideous masks [*rostros feisimos*], but all disposed in such order and symmetry that it would require the most dexterous pencil to imitate them. In particular they figure on the back a maze of convolutions with so much skill that it excited our wonder, not a dot nor a line from right side to left side wanting in regularity. On the vacant parts of the abdomen they depict two fearsome monstrosities [*rostros horrorosos*] which they call *pare*, and I believe they look on them with veneration, but they do not like one to touch them with the hand.

The young people do not paint themselves in this fashion, only a few of them have a collar of the same colour traced round the neck, and depending from it the figure of a small animal resembling a toad, or frog, which they call *cogè*.

The principal men, as well as the women, are extremely addicted to beg, and take with gladness whatever comes to their hands, without making any return; they show no resentment if deprived of their spoils: they are quite content with old rags, ribbons, coloured paper, playing-cards, and other bagatelles. Everything of a bright red colour pleases them greatly, but they despise black; they are so fond of taking other people's property that what one man obtains another will take from him, and he yields it without feeling aggrieved: the most he will do is to resist a little, then he loosens his hold of it and they remain friends.

9: Forster T-5 (1774) 1777
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Mr. Hodges, Dr. Sparrman, and my father aſſociated with them, ſo that the whole party conſiſted of twenty-ſeven men. 1774. MARCH. 175X

After breakfaſt I accompanied captain Cook and ſeveral officers aſhore, where we found about two hundred inhabitants aſſembled, amongſt whom were fourteen or fifteen women, and very few children. It was impoſſible for us to gueſs at the cauſe of this diſproportion in the number of the different ſexes; but as all the women we ſaw were very liberal of their favours, I conjectured at that time, that the married and the modeſt, who might be ſuppoſed to form the greater part, did not care to come near us, or were forced by the men to ſtay at their dwellings in the remote parts of the iſland. Thoſe few who appeared were the moſt laſcivious of their ſex, that perhaps have ever been noticed in any country, and ſhame ſeemed to be entirely unknown to them; our ſailors likewiſe diſclaimed all acquaintance with modeſty, for nothing but the ſhadow of the gigantic monument ſcreened them from the ſun. 175X 161 175X 834

Mr. Patton, lieutenant Clerke, and myſelf left the ſea-ſide, where the concourſe was greateſt, and took a walk into the country. The heat of the ſun was very violent, the beams being reverberated from the broken ground, and there was not a ſingle tree to give us ſhelter. My companions had taken their fowling-pieces in hopes of meeting with ſome birds; but they were greatly diſappointed, there 175X being

15:Routledge E-5 (1914-1915) 1919
OY2 Easter Islanders OY2

266 172 in the luncheon-basket, and, sitting down on a rock, asked to be told the story of the cave. "That," my attendants replied, "is Ko Tori." He was, they said, the last man on the island who had eaten human flesh. In this hiding-place he had enjoyed his meals, and no one had ever been able to track him. There had formerly been a cooking-place, but it was now hidden by a fall of stones. He had died as a very old man at the other end of the island, apparently in the odour of sanctity; to judge by the toothless jaw if he had not deserted his sins they must long ago have deserted him. His last desire was to be buried in the place with which he had such pleasant connections, and in dutiful regard to his wishes, or because it was feared that his ghost might otherwise make itself unpleasant, some of the young men bore the corpse on stretchers along the south coast and up to the top of the mountain, depositing it here. The next thing was to get at some sort of date; chronology is naturally of a vague order, and the most effective method is, if possible, to connect events with the generation in which they happened. "Did your grandfather know him," was asked, "or your father?" The answer was unexpected. "Porotu," they said, pointing to one of the old men, "helped to carry him," and silence fell on the group. My heart sank; I had then undone this last pious work and committed sacrilege. To my great relief, however, strange sounds soon made it clear that the humorous side had appealed to the escort; they were suffocating with mirth. "And now," they said, gasping between sobs of laughter, "Ko Tori goes in a basket to England." As I write, Ko Tori resides at the Royal College of Surgeons, and has done his bit towards elucidating the mystery of Easter Island.

● 894 581 595 611 Sexual morality, as known to us, was not a strong point in life on the island, but marriage was distinctly recognised, and the absolute loose liver was a person apart. Polygamy was usual, but many seem to have had only one wife. The children belonged to the father's clan, and are often distinguished by his name being given after their own. At the same time the clan of the mother was not ignored, and a man would sometimes fight for his maternal side. If a man had sons by more than one wife, 764 after his death each claimed the body of his father to lie on the ahu of his mother's clan, and the corpse might thus be carried to several in turn, finally returning to its own destination.

15:Routledge E-5 (1914-1915) 1919
OY2 Easter Islanders OY2

and if it was not worn the aku-aku would be angry. The house was divided into two, the other half being occupied by a man who was called an ivi-atua, but was of an inferior type to the one gifted with prophecy, and apparently merely a poor relation of the hero; there were two cooking-places, as even he might not share that of the bird-man. Food was brought as gifts, especially the first sugar-cane, and these offerings seem to have been the sole practical advantage of victory; those who did not contribute were apt to have their houses burnt. The bird-man's wife came to Raraku, but dwelt apart, as for the first five months she could not enter her husband's house, nor he hers, on pain of death. A few yards below the bird-man's house is the ahu alluded to on p. 191 (fig. 60); it consists merely of a low rough wall built into the mountain, the ground above it being levelled and paved. It was reserved for the burial of bird-men; they were the uncanny persons whose ghosts might do unpleasant things—they were safer hidden under stones. The name Orohié is given to the whole of this corner of the mountain, with its houses, its ahu, and its statues. To this point the figures led which were round the base of the hill. If they were re-erected, they would stand with their backs not to the mountain, but to Orohié.[1] As the bird-man gazed lazily forth from the shade of his house, above him were the quarries with their unfinished work, below him were the bones of his dead predecessors, while on every hand giant images stood for ever in stolid calm. It is difficult to escape from the question, Were the statues on the mountain those of bird-men?

The hopu also retired into private life; if he were of the Ao, he could come to Orohié, but he might, if he wished, reside in his own house, which was in that case divided by a partition through which food was passed; it might not be eaten with his right hand, as that had taken the egg. His wife and children were also kept in seclusion and forbidden to associate with others.

The new Ao had meanwhile taken up their abode at Mataveri. From here a few weeks after their arrival they went formally to Motu Nui to obtain the young manu-tara, known from their cry as "piu." After the brief visit of the birds when the first egg was laid, they absented themselves from the islet for a period varyingly reported as from three days to a month. On their

[1] Nos. 1, 2, and 3, fig. 60, form part of this series. See also fig. 74.